



AN HOMELIE
of saint John Chrysostom
vpon that sayng of saint
Paul, Brethren, I wold
not haue you ignorant,
what is becom of those
that slepe, to the end ye
lament not .zc. with al-
so a discourse vpon Job,
and Abraham, newely
made out of Greke
into latin by mas-
ter Thome, and
englished by
Tho. Cha-
loner.

ANNO. 1553.

TO THE RIGHT VVOR
Wypfull maister Antony Deny, one of
the chiefe gentilmen of the kynges
maiesties priuey chambze.



SMAL E giste agreeth
with my small habilitie
but not with the great-
nesse of your deserties,
whiche iustely to sette
furthe, I leaue to such,
as maie with greater
vessels wade more aptely in so large a
sea. Not that wantyng power, I doo
want of good wyl also, wherin I dare
compare with the forimest. It may like
you therfore of your singuler good-
nes, whiche so many haue proued, yf
you like not my dede herin, at lesse to
allowe my entente, whiche in great
thynges thought it a seconde praise to
wyl well. Fare ye no worse, than
your vertue requirith, the fauour of
men wissheth, and your own dexteritee
promiseth.

Your most bounden Tho. Chaloner.

AN HOMILIE OF
Chrysoſtome.



OVER daies haue I
ſpente in expoundyng
vnto you the parable
of Lazarus, lading
furthe ſuche treaſure
as in that botched bo-
dy we founde hidden, whiche was nei-
ther golde, nor ſiluer, nor iewels, but
rather religion, conſtant courage, ſuf-
rance, and muche patience. For lyke
as theſe ſlidyng and tranſitorie treaſu-
res are outwardly couered with bzam-
bles, thistles, and rugged heath, and
natheles in diggyng deaper great ri-
cheſſe is diſcouered: So finde we in
Lazarus, botches outwardely, but with-
inwarde, ſubſtance beyonde eſtimaci-
on: a bodie diſeaſed, but a noble and li-
uely ſpिरite, in whom that ſaiyng of the
apoſtle is fulfilled: howe well the vtter

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man is corrupted, so well the inner man is renewed. And truly I might this daie also wade in the same parable, confuting suche heretikes, as reprove the olde Testament, with the Patriarches, yea and spare not to whette their tongues against god the maker of all thynges. But for I wolde not my wordes all of one thyng, shulde to much glutte you, these disputacions referre I to another season, and now let vs see, what we can saie in a newe mattier. Wardie ye knowe, that ever one kynde of meate some squaimisheth the stomacke, where as change quickeneth a continuall appetite. To the ende therfore we vse the like in our sermon, let vs after a longe space, looke backe againe vpon saynt Paule. For as this present daie is red vnto vs very apointedly a place of the apostle, and handesomely agreeth that, that now we intende to saie, with that we haue asoze said. We haue
herde

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herde then paule declaring, and sayng:
 Brethren, I wolde not haue you vn-wittynge
 what is become of those that slepe, lest ye
 make dole, and mourne, as others do that
 wante hope. That of Lazarus, was a
 stronge shewe of the gospell, and this
 now is the voyce of thapostle, but in
 effecte their tunes accorde. For as in
 that parable I treated muche of the re-
 surrection, and of the iudgement to
 come: so hath this texte brought me
 backe nowe into the selfe same argu-
 ment, because if we digge out well this
 place of the apostle, we shall not misse
 of the very same treasure. For then,
 my whole oracion tended to this effecte,
 that the hearers might be taught, how
 nothyng in this worlde was to be repu-
 ted for goodly, but that rather in our
 hope we shulde marche on further, ha-
 nyng daiely before our eies, the dome
 of our iudge, how redoutable his iudge-
 ment is, and of what sterne grauenesse

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we shoulde finde him. And doth not
 Paule with these wordes counsaile vs
 the like? But herken ye: Of those that
 slepe I wolde not haue you ignorant, to the
 ende ye moune not as other do, who haue
 no hope: For and if we beleue that Iesus is
 dead and vprisen: so those that in Iesus doo
 slepe, god shall leade with him. But in
 chiefe, this is worthe the serche to be
 knowen. Why: whan he speaketh of
 Christe, his departynge out of life he
 calleth heath, and where he speaketh of
 our death, he doth name it a slepe, and
 not deathe. For he saied not of the dead,
 what then: of those that slepe. and a li-
 tle after, so those that in Iesus do slepe, not
 those that in Iesus are deade, god shall
 leade with him. And then againe. we
 that liue, that are leste till the comynge of
 Christe, shall not preuent them that are on
 slepe. Not so muche as here saied he,
 that ar dead, but thise makynge mencion
 therof, thise death he called a slepe. But
 not

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not so of Chryſte, as for and if we be-
 leue that Jeſus is dead, he ſaid not is
 on ſlepe, but deade, and wherfore cal-
 leth he it Chryſtes death, and our ſlepe:
 for not rashely and at all auentures,
 but rather vpon ſome great and depe
 reſpecte, hath he vſed this obſeruacion
 of wordes. So ſpeakynge of Chryſte, he
 called it his deathe, to the ende the ſame
 myght be thought a paſſion in hym, and
 as to vs he quailifieth it with the name
 of ſlepe, that therby he myght comforte
 our ſorow. For the cauſe, wherof proce-
 deth the reſurreccion, boldely he called
 death: but where all is grounded on
 hope, that nameth he a ſlepe, ſemyng
 with the veray worde to comforte vs,
 and geue vs good hope. In as muche
 as he that ſlepeth ſhall riſe againe, and
 death is nought els but a longe ſlepe.
 For dooe not obiecte me with this that
 the deade heare not, ſpeake not, ſee
 not, nor feele not, ſeyng that a ſleepyng

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man hath no parte of all these. But if
algaates I muste reherce some wondze,
howe saie you to this? That the soule
of hym that sleapeth, dothe after a ma-
ner sleape also, and the deade do wake.
But a dead man (saieest thou) putrifi-
eth, and rotteth, changed into duste
and asshes, what therof my friende? that
maketh the moze for vs. For in case a
landlorde purposyng to reedifie an olde
and ruinous house, shulde (as he muste)
first of all transpote the tenantes some
where els, then plucke downe the olde
buildyng, raising it moze stately than
euer it was, this dede (trowe I) in no-
thyng offendeth the tenantes, but muche
moze cheareth them, because thei re-
garde not so muche the present defa-
cying, as with their minde thei compre-
hende the plat of the house, that shall
bee, but not as yet, to be viewed at eie:
Euy n so doth god after lyke rate dis-
solue our bodies, deductyng our soules
the

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the tenants as out of an house, to the
ende the same, beyng ones new repai-
red, he maie with greater glorie repos-
sele them againe therein. Let vs not
therfore so much cōmpte vpon this pre-
sent, in maner desaiyng, as on the goz-
geousnes that our house shalbe of.

For admitte one had a copper ymage
fōrdone with longe age and rustines,
perdie, he breaketh it, and in the fōr-
nace newe melteth it, to make it seme-
lier then euer it was. And as that dis-
soluyng in the fōrnace, is not thutter
destruction of thimage, but rather a re-
newyng to the same: So is the dissolu-
tion of our bodies not an vndoynge, but
rather a newe refreshyng. When thou
seest therfore this fleshe of ours, as in a
fōrnace meltyng and putrifyng, staie
not thy selfe at that sight, but rather
haue an eie to the muldwerkes propor-
tion. Neither suffice thy selfe therwith,
but wade on yet further. Inasmuche

A b

as

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as an ymage founder when he casteth
a bodie of brasse, he doth not newe
make it of golde, or euerlastyng, but
brasen as befor it was. Where as God
on thother side castyng this our mortall
and earthely bodie, restoreth it golden,
and immortall. For the earthe that
receiuethe our bodies fraile, and vni-
pure, rendreth the same againe im-
mortall, and right pure. Why shoulde
we than so muche beholde on the corpes
lyyng specheles, and with eyes closed,
as when it riseth againe, partaker of
the glorie passyng mans vttrance, to be
astonnied, and wondred at? For thus
must we from the present face of thin-
ges, reduce our vnderstandyng to that
hope that is comyng. Yet some will
saie, thei longe, and desire, after the
deades feloweshippe, and therfore
mourne, and lament thei. But what
is that to purpose? for and if thou shuldest
soigne thy daughter in mariage
to

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to some one, who leadyng hir awaie
with hym, shuld goe into a farre coun-
treie, liuyng there in great wealthe and
plentie of all thynges, this shulde not
(I trowe) muche greue thee, inasmuche
as that sorow, whiche of the lengthe of
hir absence thou conceiuest, through
the commune reporte of hir welfare,
thou shalt easely passe ouer. And now
wheras no man, nor seruant is the ta-
ker, but god him selfe, requirynge that
is his owne, thou sobbest and criest out.
But sayng I am a man (saiest thou)
I can not but mourne: And as for that
I will not muche sticke with the. For
not thy mournyng, but the great excesse
therof wolde I take from the. Inas-
much as to mourne it is a kyndely
thyng for vs, beyng men, but to doo the
same outrageously, is a veray madnes,
a signe of dotyng and a womannish
tendrenes. I admit therfore thou waile,
I admitte thou weape, but not that
thou

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thou do stomacke at it, or beare it heauily, naye rather geue thanks vnto god the taker, that so thou maiest worshipfully set furthe thy frende, goyng out of this life, and yelde vnto him these honest funerals. For and if thou takest it greuously, thou bothe violatest the dead, prouokest god the taker, yea and hindrest thyne owne selfe. But in geuyng thanks therfore, so hast thou set hym furthe, glorified the taker, and done thy selfe a great good turne. Wepe therfore but as the lord did for Lazarus, who therby prescribed vnto vs the rule, order, and very termes of bewaillyng, whiche in no case we must passe. And so saith Paule: Of those that slepe I wolde not haue you ignorant, lest ye shulde bewaile, as others doo that wante hope. Bewaile saith he: but not as the Greekes doo, who denie the resurrection, who despaire of the life to come. I am ashamed I promys

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mes you, and not meanely I am trou-
bled in my sprite, when I see in the
mercatesse theise flockes of women
without shame, pluckyng their heares,
slyfing their armes, scratchyng their
chekes, yea and doyng all this afore the
Grekes eies. What wyl not thei saie ?
what will not thei blasfe of vs ? Theise
be thei that so constantly affirme, there
shall be a resurrection of the deade :
gaie wordes but their dedes drawe not
after that line : with their wordes thei
maintein the resurrection, but their do-
ynges smell of the desperate . If thei
firmely trusted on the resurrection,
thei wolde not do thus : if thei were per-
swaded, the deade went to a better state,
thei wolde not make this dole . These
tauntes, and worse than these, dooe the
vnfaithfull cast on vs, when thei heare
vs crie out so . Let vs be ashamed ther-
fore, and vse moze modestie, noz slan-
der we not so muche therby, bothe our
selves,

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selues, and those that looke vpon vs. For I praie thee tell me, why bewailest thou so sore the passer out of this life? Because he was an yll man? In that point (me thinketh) thou oughtest to render thanks, that all iniquitee is now lopped from hym. But put case he was good and vertuous, so much the more then shuldest thou reioyce at his takyng awaie before any wickednesse had peruerterd his good thoughtes, and that he is remoued to that place, where for euer he shall florish, without so much as neuer so littell suspicion of any tourne in thynges. But he was a yonge man, glorifie thou God therefore, that toke hym, and so soone hath called hym to a better state. Then set case he was olde: and for that also yelde thou thanks, in glorifyng god his caller.

Be ashamed therefore of thy dole making: sithens that the pompe of buryng,

O F C H R Y.

yng, psalmes singyng, praiers, assen-
 ble of hed citezens, gatheryng together
 of the bꝛethern, all these thynges ar oꝝ
 deined, not that thou shuldest lament,
 oꝝ be repinyng, but to thende thou geue
 thanks to god the taker. For like as
 euery man contendeth to set furthe and
 speke well by such, as are called to some
 great office oꝝ dignitee, so of the saintes
 that deceasse, (as who saieth) called to
 a greater promotion, we all shoulde
 speake honozably, sithens that death is
 restfulnes, the dispatche of all thought,
 and cares pertainyng to this lyfe.

When thou seest therfore any of thy ner
 friendes shakynge handes with this
 woꝛlde, dooe not take it grudgeyngly,
 but rather whan the sorowe stingeth
 the, call thy wittes together, serche thine
 owne conscience, consideꝛ howe within
 shorthe space after, the same ende abid-
 eth thee also. Attempre thy selfe, and
 by the others death take warnyng.

Cut

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Cut awaie all differryng of amende-
ment, call thy deedes to accompte, and
make the beste change thou canst. The
Ethnike and vnfaithfull beholdeth the
heauen, and worshippeth the heauen,
takyng the same for god. He seeth
the earthe, and worshippeth it, and ga-
peth after thynges mortall. But we on
thother parte beholde the heauen, and
praise the maker of the heauen, in as
muche as we take the same not as god,
but for the worke of god. I see the worke
of this whole worlde, wherby as by the
hande I am led vnto the creatour ther-
of. The vnfaithfull seeth riches, and
fixeth his mynde thereon, and is ravis-
hed therewith: I likewise see riches,
and despise it. He feelethe pouertee, and
whyneth therat: I feele the lyke, and
reioyce therat. For otherwise beholde
I thynges then he dooeth. And euen so
on death. He seeth a corps: and taketh
it for a corps: I see a corps, and repete
this

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this parte of death none other but for a slepe. And as in wrytyng it comes to passe, that where as with eyes, aswell the connyng as vnconnyng do poze on the letters, Yet not for that with like vnderstandyng. For thunconnyng doe take those for bare letters only, whiche thei looke on, where as the connyng with great subtiltee pike out the meanyng vnder hidden: So in the thynges selfe, with the selfe same eyes beholde we all, on mortall thynges, but not with the lyke vnderstandyng. Shall we therfore in this opinion of death agree with the Ethnikes: we (I saie) who in all other thynges dooe disagree from them: Thinke we ones, to whom the deade is gone, and receiue we consolacion, seying he is with Petre, Paule, and the whole companie of sainctes. Thinke, howe he shall rise againe, and that with farre more glozie, and reputation. Thinke, how that to mourne,

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and lament, other els thy teares make
naught auaille the, but in fine make re-
bounde to thine owne disaduantage.
Thinke, if thou doest thus, whose exam-
ple thou folowest, and in any wise es-
chonne the companie of synne. For here
in whom folowest thou? or whom doest
thou countrefaite? but the infideles,
and those that haue no hope? Lyke as
Paule saith: lesse ye mourne as the reste
doe, that haue no hope. And marke ye
well, how warely the apostle speaketh:
for he saide not hope of the resurrecti-
on, but platly, those that haue no hope.
For who so loketh not after the iudge-
ment daie, hath no maner hope, not on-
ly of gods foresight in thynges, but not
so muche as of gods rightuousnes, ac-
cording as he ouerbieweth al the same.
He that hath no sight in this, nor iud-
geth not this is so, is bruter then any
beast, and putteth all lawes, iudges-
mentes, good constitucions, and for
thorze,

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shorte, all goodnes out of his owne
 minde. For who so loketh not to ren-
 dre any compte of his doynges, flieth
 from all vertue, and cleueth to al naugh-
 times.

We then consideryng all this, and
 romptyng the Grekes custome, whiche
 we solowe in makynge dole, to be a ve-
 ry madnes and amasyng of the minde.
 Eschonne we (I saie) this vslage with
 them. For to none other entent dothe
 Daule so often make mencion of them,
 but that remembryng what disworship
 we incurre therby, we shulde refraine
 customing with them, & rather make re-
 tourne to our owne noblenes. And that
 not here onely, but often, & continually
 doth Daule so. For when he wold haue
 vs leaue our sinnes, then maketh he de-
 monstracion, what maner men througħ
 our sinnes we ar coupled with, to thēde
 we shulde mislyke, and be offended with
 the maners of the person, and shon his

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companie. Further wrytyng to the
 Theſſaloniens, thus ſaith he: Let eche
 of you poſſeſſe his owne bodie in all holines
 and honour, not in ſuſteinyng of diſworſhip,
 as the Gentiles, who know not god. And
 againe, Not as thother Gentiles, who
 walke in the vanitee of their hertes. So al-
 ſo in this place. Brethern, I wolde not
 haue you ignorant, what is become of them
 that ſlepe, leaſt ye mourne, as others do who
 wante hope. For not the nature of the
 thyng, but the purpoſe of our mynde,
 not the death of the paſſer hence, but the
 weake ſpirite of the bewailer is that,
 that troubleth vs. For as for the bele-
 uynge man, no preſent diſpleaſures can
 diſpleaſe him, but rather befoze that
 bliſſe prepared for him, is there euen
 in this preſent courſe of life, far oddes
 betwixte him and the unfaithfull. No
 ſmall vantage then receiue we through
 chriſtian religion, onles we repute not
 continuall quietnes of mynde, and euer
 a like

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a like gladnes, to be the greattest fruite we maie here gather. Therfore saith Dauid, Joie ye ever in the lord, againe (I saie) reioyce ye. For as muche as before the resurrection daie, we are privileged in the meane space, in that we fall not into theise dailely troubles of our life, but rather through hope of the life to come, even here receive we great comforte and consolation. Moreover as we make game on bothe sides, so on bothe sides is the unfaithfull at afterdeale: one waies through the punishment remainyng hym for not trusing in the resurrection, the other, because every small mishappe here, discourageth hym, who looketh after no manner wealth in that other worlde to come. And therfore not onely for the resurrections sake, ought god to bee thanked, but also for that hope of the resurrection, hable to comforte our soules in perplexitee, and encourage vs as

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well in other thynges, as it doth in this, that we shall rise againe, and be with god. For and if we nedes must lament, and mourne: those that liue in synne, not those that deere with vertue, shulde we lamente and wepe for. And so did Paule: For wrytyng to the Corinthians thus saith he: Lest at my comyng to you, God humble me so muche, that I muste bee faine to bewaile manie of you, not as dead, but that haue sinned, and repent not of the excessse and vncleennesse they haue committed. Bewaile the dead, for he wanteth his senses, bewaile a foole, for he wanteth wit. Meanely bewaile the dead, for he is but at rest, but a foolers life is worse than his death. That and if algates we muste bemoone hym that is deprived of life, than muche more hym, that is boide of rightwisenes, and hath missed of this gesse of hope sent to vs from aboue.

Suche

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Suche men therfore let vs bemoane,
 for this mourning we dooe gaine by,
 in asmuche as in bemoynng them,
 ofte tymes we dooe resourme theim.
 Where as to bemoane the dead is both
 sonde, and improfitable. And so let vs
 not abrogate this custome of doole ma-
 kyng, but then let our doole be for syn-
 nes sake onely. For afore pouertee,
 sicknes, vntimely death, begilyng, or
 sleaunders, all these with lyke discommo-
 dities apperteinyng to vs, we ought to
 beare out with a right good herte, be-
 cause these euils, in case we be patient,
 maie be occasion of a greater crowne
 and glorie. But how maie it be (saiest
 thou) that a man mourne not? To this
 I aske the contrarie. Howe maie it
 be, that a man endeuwed with reason,
 contemplacion, and hope of thynges to
 come, shuld mourne at al? But who is
 he (saiest thou) that in this confusion, &
 change of thynges, maie not somewhat
 be

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be moued: Many (I saie) both in ours,
 and in our elders daies,
 For Job, when the hole noubre of
 his childzen perished, herken ye what
 he saith: God gaue me them, God hath be-
 reued me them, as pleaseth god, so is it done.
 These wordes ar meruailous to be re-
 hersted onely, but if thou serchest them
 narolier, than wilt thou more mer-
 uaille. For thus muste thou make thy
 discourse: How the diuell his persecu-
 tour toke awaie not haulfe his childzen,
 and lefte the other haulfe: nother that
 he toke the more numbze, and spared
 the lesse: but that he swoped awaie all
 the fruite, and yet the tree he ouertur-
 ned not: he raised all the surges of the
 sea, and yet the shyppe he drowned
 not: he gaue the assaulte to the utter-
 mosse, and yet the stronge towre
 swanne he not. So Job abode all
 his bzintes, and remained in one un-
 dyzred. Many dartes were launced at
 him

OF CHRI.

hym, whiche he shruncke not for: naie
rather thei were launced, and he was
not wounded. Imagine we (I praiſe you)
what a thyng it was for Job, to ſee ſo
many of his children all at ones peri-
ſhyng. Yea, and trowe ye not, it was a
ſufficient corroſiue to his herte, to haue
them all taken from hym: all (I ſaie)
together, at one tyme, in one daie, of
like floure of age, of muche hope and to-
wardnes, in ſuche ſorte to finiſhe theyr
yeares: after ſo many weekes, and
ſcourges, this laſte to make vp his
mouthe: ſpecially he being ſo louyng a
father, and his children ſuche as deſer-
ued no leſſe: For where as one leſeth
by death his vnthriftie children, well
maie it cauſe him to regrete a litle, not
that the anguiſhe ſo hotly ſcaldeth him,
chiefely becauſe the vngaciousnes of
ſuche as deceaſe, maie well be in cauſe,
why that ſorowe ſetteth not hir teethe
ſo ſharply in vs. But if their goodnes

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be commendable, then thilletteth thee
that depe wounde with continuall re-
membzance, and the incurable euill
bzeadeth two maner thornes in thy
herte. That one is the remozse of na-
ture and kinde, which we that liue haue:
the other is the vertue the deceased per-
sonne was of. Than, that Jobs children
were of muche towardnes, maie be ga-
thered by this, in that their father toke
muche care about their bzingyng vp,
and made ofte sacrifice for the, hauing
doubte at lesse vpon their hidden sinnes.
For nothing was dearer to him, neither
more tended on, then his childzens bzin-
gyng vp: an euident argument not onely
of their good demeanour, but also of
his fatherly affection.

Inasmuche therfore as Job was a
father, yea and so tender a father, as
not onely expessed his naturall loue,
but also the feare he toke for them, be-
sides that thei that died, were of suche
an

OF CHRY.

an approued honestie, trebly were those panges of sorowes leueled at him. Whiche in case thei had ben put to one by one, so might the pecemealeship haue geuen place to some maner consolacion, as when the presence of the suruiours, couereth the sorowe conceiued for the deade. But where as the whole flocke deraieith, whom can he susteine to loke vpon? that before was father to so many children, and now hath not so muche as one lefte hym. And here nowe I mighte brynge in his fiste sworde of sorowe, in that thei all at ones so sodainely were bereued of their life. For and if their death had betid within space of. iiii. or. v. daies, so might his wifes, and all his neighbours haue borne hym felosshyp in lamentyng with hym, that in so shorte space, & so vnloked for, so goodly a metny was quite fordone. But much more cause of sorow had Job, who not in thre

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in two, or in one daie, but in a mo-
 ment was euenly depriued of them all.
 For a mishap longe looked for, albeit
 it toucheth a man to the quicke, Yet for
 that the euill commynge is forseene, it
 is wonte to be moze tollerable: but
 when the same chanceth bothe at ones,
 and at vnwares, then is it intollerable.
 When so euer then, a thing is greuous
 of it selfe, and therto doth oppresse one
 beyonde his expectation, that is sure-
 ly a great enforcement of his sorowe.
 Nowe therfore repute with thy selfe,
 howe intollerable Iobs sorowe was,
 and how it passed the comon grieve felt
 in lyke passions. But wilt thou heare
 nowe the sixte throwe of Job: he losse
 all his children in the floure of their
 youthe, and perdie ye wote howe soe
 mens deathes afore their tyme of ripe-
 nesse, are wonte not onely to trouble
 their frendes, but also in sondry mea-
 nes to trouble them. Then this of
Iobs

O F C H R Y.

Jobs childeerne was not onely an vni-
 ripe death, but therto, a violent death,
 which violentnes maie be taken for his
 seuenth calamitee, for he saw the not yel-
 dyng their gosses & last bzethes in their
 bodies, but they were all oppressed with
 the ruine of hys house, where they bak-
 etted. Now put case some one as he digged a-
 monges those ruines, shuld plucke out
 now a stone, & the a lim of some one of
 them perchace one hande holdyng the
 cup, one other in the platter, with all the
 shape of the bodie quashed asunder, the
 nose frushed downe, the head crased,
 the eyes quistled out, the brayne disper-
 cled, and the whole propozcion of the
 bodie with the diuersnes of the bruises
 so disfigured, that the poore father
 might vnnethes discerne the desyred
 sight of one of his children from ano-
 ther. At the rehersall onely of this tra-
 gedie, ye are moued to compassion and
 teares. What thinke you then by hym
 that

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that sawe this gere : For seying we now
so longe time lens, can not so muche as
heare without teares , so miserable a
chance as this was, yea & that nothinge
perteinyng vnto vs : What maner a
a man, and of how stonie an herte was
Job, (trow ye) who seying all this with
his eies, not in an other mans aduersi-
tee, but in his owne, coulde so refraine,
and mortifie his courage : For he nei-
ther repined therat, no not so muche as
ones opened he his mouth in grudge .
As what meaneth this : is this the re-
compence of my mekenes : to this ther-
fore hath my house stood open to all
strange guesstes, that I shulde see the
graue of my childzen : haue I therfore
vpon those extended all gentilnes, that
these shulde suffre this deathe .

None of all these muttrynges vttered
he, no not so muche as ones thought
them , but after a longe debatying with
him selfe toke he al in good worthe . For
like

OF CHRY.

like as a cunning founde, when he casteth an image of golde, dothe proportion and make fete the moulde with all diligence, so he with proportionyng and setyng, brought his courage to a good poynte. And as a painfull husbandleman, watreth, bindeth, and hedgeth in, the grasses of palme and Oliue trees, likewise Job ceased not with all his studie to bringe by eche of their soules as a fruitefull Oliue tree, to a greater encrease of vertue. And hauyng all done, when the stormyng of the wicked spyte, had disturbed and beaten them to the ground, with a miserable ende of their liues lotted vnto them, yet vsed he no kynde of blasphemie, but thankyng god of all, gaue so the diuell a clap at the auantage. But now if thou wilt saie, that his sorowe for losse of many chyldren, is not to be compared to his, that had, and losse his onely childe, thou speakest well, and I will well so be it.

For

SERMON.

For not euen, but muche greater was
 Jobs sorowe. For who can gesse the
 benefite risynge to the father of many
 chylzen? & perconsequent, the wounde
 receiued in many bodies, muste nedes
 engender a moze manifest calamitee,
 and sharper heuines. But now, if thou
 desirest an example of him, who hauing
 but one onely sonne, shewed neuer the-
 les as great as Job, or rather greater
 constance. Then loke thou on the Pa-
 triarche Abraham, who in dede saue
 not his sonne Isaac die, but was com-
 maunded (whiche thyng was far moze
 piteous, and miserable) was commaun-
 ded I saie, with his owne handes to kill
 him, and yet this bidding he withstode
 not, neither toke it heuily, nor bled none
 of al these wordes. To this thē hast thou
 made me a father, that I shuld be mine
 owne childes queller: better had it ben
 not to haue geuen him vnto me, then in
 this wise to redemand him. But if thou
 wilt

OF CHRY.

Wilt nedes haue him, to what purpose
 I beseeche the wilt thou haue him slaine
 of me, and my hande to be his bludshe-
 der? was it not thy promes, howe in
 this boie my seede shulde stowe all the
 worlde? and what frute geuest thou
 me, when thou pluckest vp the rootes?
 how assurest me thou of nephieus, and
 comandest my onely sonne to be slaine?
 who euer sawe the lyke, who did the
 lyke? I am begiled, I am betrayed.

Abraham truly againsaide not gods
 comandement, nor stode not in termes
 of why, and wherfore, with hym, but
 when he had ones herde: Take thy dere
 and welbeloued sonne Isaac, and make of him
 sacrifice to me, vpon suche an hille as I shall
 apointe the, with as good a will he went
 aboute it, as if more had ben commanded
 him, he wolde haue done his uttermost,
 for he both kepte this secreete from his
 wife, & from his seruantes, comandynge
 them to tarie at the foote of the hille,

¶

and

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and takyng with him only Isaac for his oblation went vp, not with a faint herte, but gladly aboute the execution of gods commandement. Thinke therfore howe harde a case this was, when no man beyng by, he did questyon (perchance) with his sonne aparte, which might make his herte the rather fowndre into pitie, and a more vehement heate of loue, not in one or two daies, but in manie daies to be quickened in him, inasmuche as to haue dispatched gods bidding out of hande, was sure a very great and harde enterpryse, but not of suche maiestie, as by respite of so many daies to haue his minde tempted, specially beyng beleaged with so great a loue, as he bare towarde Isaac. For therfore did god appointe him a place of further distance, where he shuld do his oblation, to the ende the wasslers stiffness might be the better assailed. And in dede a stiffe wassler was Abraham, with

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With no man, but with the very labour of nature. For what eloquence is lively enough to set afoze our eyes his skoute hert? He led alwaie his sonne, he bounde him, laide him on the heape of wood, drew his sworde, was readye to strike him. I can not tell I, how, nor by what meanes to describe all this.

He onely knew it, who toke vpon hym to doo it. For no painted wordes make sufficiently set out colours in this behalfe. Howe was not his hande affonted? Howe did not the force of his sinewes weaken? Howe coulde not the desirable presence of his dere childe, egge him to compassion? And then againe, that y Isaac did, how wonderous was it? For as Abraham obeted god, so obeted he his father, and as when god had Abraham slea him, he asked not after the cause wherfore: likewise Isaac, his father constreigning him, and offering him vpo the aultar, enquired not of him

L. ii.

why

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why he did it, but was subiect to his
 will and pleasure. Here now maie we
 see the father, a sacrifice of his sonne, &
 a sacrifice yelden by without bloudshe-
 dyng, a burnt offering without fire, for a
 figure of the deathe and resurrection.
 He slew his sonne & not slew his sonne,
 not with his hand, but with his intencio
 he slew him. And god commanded thus
 muche, not for effusion of blouddes sake,
 but to manifest vnto vs the obedience of
 Abraham, and that his promptenes
 might ouer all be notified, to our tea-
 rhyng and instructiō. Now that gods
 commandemētes ought to be preferred
 not onely before our children, the lawe
 of nature, and bziestly all other thynges,
 but euē our very owne liues. And there-
 fore came he downe to let Abrahams
 hande, hauing Isaac as a liuing witnes
 of this acte. What for geuenes then shalt
 thou obtaine? or what excuse canst thou
 bying? seing suche a man as Abraham
 was,

OF CHRY.

was, with so good an hert to haue bowed him selfe, and in all pointes to haue geuen place to God, and thou in this small case wilt not take it well, but stubberly?

For neither alleage thou thy mourning, nor yet the gretnes of thy calamitie, but rather thinke howe Abraham was stronger, then so excedyng great, and far passyng a sorowe. For it was enough, that gods commandement had some thing troubled, and cast his minde into perplexitee, together with this, that god had assaied his faithe in other proofes aforesayd. For who, excepte Abraham selfe, wolde not haue reputed gods promys, as touchyng the multitude of his generacion, and nephieus, to haue ben but disceite, and tromperie? And yet this notwithstanding, we ought to haue Jobs patience, and his wonderfull moderation, in great prynces, namely his ouerturne, and fall, beyng

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so piteous as it was, in that a man of
 that excellent vertue, after so many
 almes dedes, and so great hospitalitee
 kepte, when he neither had prouoked
 gods wrath vpon him selfe, nor on his
 childzen, shuld with his eies beholde so
 miserable a misfortune, so strange, and
 so vnlooked for, yea and suche as in longe
 tyme falleth not vpon the wickedst men
 that bee. Nor for all this did he not, as
 commonly men are wonte to do, neither
 iudged vertue vnaustable, ne yet repu-
 ted his former life well led, to haue ben
 spent in vaine. Eche of these therfore,
 we muste not praise onely, but folowe
 also, and do after their vertue. But
 some will saie, Maie: thei were men
 that passed. Ye truely: thei passed, and
 were meruailous men. Maieles at
 our handes is required a greater reli-
 gion, then at theirs was, who folowed
 but the olde fourme of liuyng onely.
 For vnles your iustice be farre more habun-
 dant,

OF CHRY.

stant, then that of the Scribes and Pharisees, ye shall not entre into the kynzdom of heauen.

Therfore in any wise vse we moderation, and calling to our mynde these, and those thynges, whiche of the generall resurrection, and of these holy men haue been repeted, let vs euer caulme our mindes, not onely when cause of mournynge is obiected vnto vs, but also when we are free from any maner sorrowe. For to the same purpose I at this present, what tyme none (as I thynke) is in sorrowe, haue yet grounded my theme therupon, that when we haue iuste cause of doole, yet beyng armed with remembrance herof, we maie receiue comforte accordingly. That lyke as souldiours in tyme of peace, do practise feates of warre, that when warre is ones proclaimed, and the tyme requieth expertnes, thei maie then at neede shewe furthe their cunnyng, learned in

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tyrne of reſſe. So likewiſe, prepare we both our weapons, and medicines, all beyng yet quiet, that if at any time theſe great troubles, miſeries, or ſorowes do aſſaulte vs, we on the other ſide being well armed, and ſtrongely defended, againſt all the diuels hzunters, maie with much maiſtrie repulſe the backe, & ſhield our ſelves, with Gods woorde, right reaſon, & example takng at the good.

For in ſo doyng, we maie leade this life in much tranquillitee of mynde, and afterwardes bee partners of heauens kingdome, with CHRIST IESVS, vnto whom with the father, and the holy goſſe, be all honour and imperie, woꝛlde without ende. AMEN.

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